blame, probably only because we have exposed our capacity for judgment far more completely through excessive praise than through excessive and unjust blame.

88

How ONE DIES is INDIFFERENT.—The whole way in which a man thinks of death during the prime of his life and strength is very expressive and significant for what we call his character. But the hour of death itself, his behaviour on the death-bed, is almost indifferent. The exhaustion of waning life, especially when old people'die, the irregular or insufficient nourishment of the brain during this last period, the occasionally violent pain, the novel and untried nature of the whole position, and only too often the ebb and flow of superstitious impressions and fears, as if dying were of much consequence and meant the crossing of bridges of the most terrible kind—all this forbids our using death as a testimony concerning the living. Nor is it true that the dying man is generally more honest than the living. On the contrary, through the solemn attitude of the bystanders, the repressed or flowing streams of tears and emotions, every one is inveigled into a comedy of vanity, now conscious, now unconscious. The serious way in which every dying man is treated must have been to many a poor despised devil the highest joy of his whole life and a sort of compensation and repayment for many privations.

89.

MORALITY AND ITS SACRIFICE.—The origin of morality may be traced to two ideas: "The com-